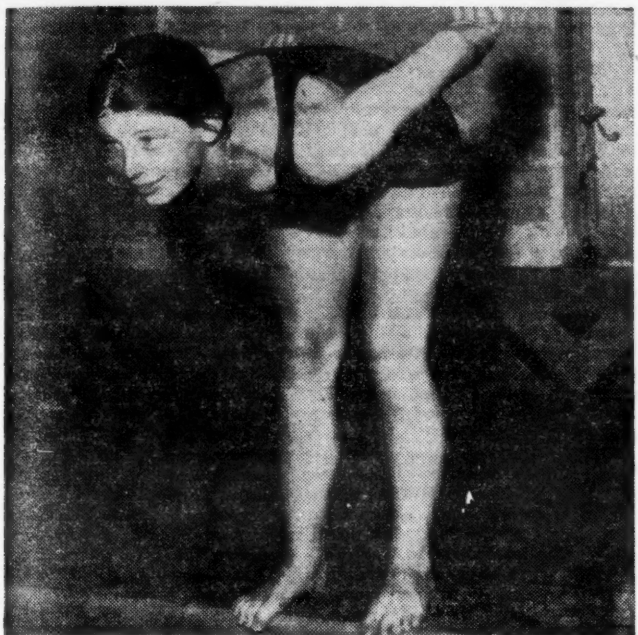


# NATIONAL Jewish Post and Opinion

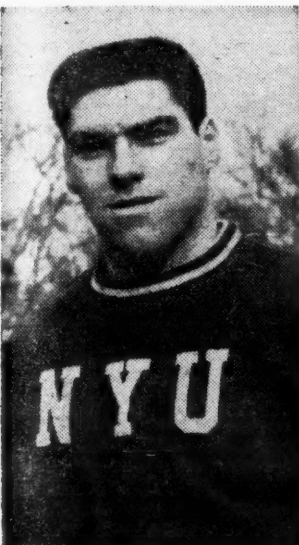
"If You Let The People Know, They Can Act Intelligently"

Friday, September 15, 1961

VOLUME XVII No. 3



## Playing Fields of Israel Give Americans Their Finest Hour



TEL AVIV (P-O) — The Americans did it. They did what POST and OPINION predicted twice in recent weeks: They won the Maccabiah games here.

As with the Olympics, there's an official aversion to saying that any participating nation "won" or "lost" the total events. Since individual sportsmanship is emphasized, only individuals, officially, win or lose anything. But, reality being what it is when Americans meet Russians, so it is also when American Jewish athletes meet with their Israeli hosts. The Americans "won" over the Israelis, so far as that can be determined by the nationality of first-place individual winners in each of the variety of track, field and team activities.

The biggest U.S. team yet sent to the games, harvested the biggest single nation's collection of first-place gold medals. The U.S. athletes won 58 first-place prizes, compared to the 28½ won by host Israel. Next was South Africa with 11 gold medals; Britain, with 10; Holland, 7; Austria, 6; and Canada, 5.

Swimmer Maggie Rguenbarg of Oakland, Calif., (above) was one of the outstanding U. S. stars. Strongman Gary Gubner (left) of New York University, piled up points in shot-putting, discus, and weight-lifting. The 18-year-old, 250-pounder hefted 973½ pounds in the weight lifting contest.

Another ex-New Yorker, Mike Herman (lower left) was the Dacathalon champ of the meet. Americans took a total of 14 medals in the track and field events.

U.S. fencers, trapshooters and gymnasts were among top winners. This was the first win for the entire games ever racked up by the U.S. The Americans' success is attributed to generosity of contributors to the U. S. team's support, since voluntary contributions were the sole means of sending U.S. participants to the games.

The games' finale included a speech by David Ben-Gurion, who told a crowd of more than 45,000 at Ramat Gan stadium here of his hope that future games will include athletes from North African and iron curtain countries.

Jews were expelled from Louisiana Territory by the Black Code of 1724.

## Aimless Inattention to Heritage Blamed

# Middle Class Jewish Kids Tangle With Dope, the Law

NEW YORK (P-O) — Wayward youth in Jewish suburbia made the news again last week with police attempts to disperse a group of 50 or more street corner loungers who had shown signs of narcotics addiction in this city's Queens neighborhood of Rego Park. Only one of the lads was arrested although complaints over the past months indicate that at least several score in the neighborhood have been harassing passers-by while "high" on a variety of suspected narcotics, ranging from the simple marijuana cigarette to straight heroin.

### Only 35 Percent Active

Although the area is predominantly Jewish, neighborhood spiritual leaders estimate that less than 35 percent of the youths are actively affiliated with Judaism. Noting that a majority of the area's parents are generally well-to-do, a neighborhood rabbi insists that their children lead largely aimless lives. As a result, he told POST and OPINION, these youths find little to occupy themselves — other than street corner society and narcotics.

Why narcotics? Both religious leaders and psychiatrists who have probed the problem of wayward Jewish youth report having found sufficient Jewish ethic remaining in them to wish to avoid blatant anti-social conduct associated with drunkenness resulting from alcohol. These youths, the experts say, turn to narcotics for escape from the emptiness of their lives because they believe narcotics "intoxication," while serving the

same purposes as an intake of liquor, do not cause the same outwardly visible physical and mental incapacity of alcoholic drunkenness.

### Harry Golden's Theory

This is similar to the theory propounded some years ago by Harry Golden, the homespun philosopher, who supported the theory that Jew are more prone to narcotics addiction than is the general population. Golden wrote: "The excessive use of intoxicants could be called...an outward aggression...But the use of heroin or morphine might be termed an inner aggression; an attempt to uncover or relieve the same set of circumstances which drive others to drink, and yet...not exposed as a Jew and still further exposed as a drunkard."

In short, says a rabbi intimately related to the Rego Park problem, narcotics are not considered as degrading as alcohol by the children of the middle-class Jews in the area. The only reason they turn to either, the rabbi continues, is because the youths' parents have lost all contact with Judaism aside from celebrating their children's Bar Mitzvahs — "Which is hardly thinking in terms of a continuing Jewish education." The 35 percent of the area's youths who do regularly and seriously pursue their heritage have not contributed a single instance of waywardness, the rabbi insists.

### Ivory Tower?

On the other hand, a rabbi whose congregation is closest to the geographical center of Rego Park

says he knows of no waywardness among the area's Jewish youth, whether affiliated or not. "I may be living in an ivory tower," he concedes, "but my last contact with a narcotics problem among Jewish youth was a full eight years ago." Still, this rabbi, too, expresses grave concern for the future conduct of area youth indifferent to their heritage.

Meanwhile, it's agreed that the recent Rego Park incidents are similar in motivation to earlier outbreaks of burglarly and sexual promiscuity among middle-class Jewish youth. As the rabbi who saw the root of the problem in these youths' lack of attention to their heritage puts it: "I can understand that where a youngster does not have something to interest him to challenge him, where he doesn't have a chance to utilize his natural resources, that he'll get into trouble. The average Jewish youngster who hasn't a thorough Jewish backing just drifts with the crowd."

### The Police View

Interestingly, the police immediately involved refused to speculate on the racial or religious composition of the gangs giving them trouble.

But as the detective lieutenant in charge of the problem narcotics saves "face," then they have never seen the spectacle of an addict undergoing 'cold turkey' withdrawal — the abrupt cessation of narcotics injections addicts encounter, generally in a jail cell, which results in quivering, blubbering agony.

## Israeli Jews Waste Time on Sabbath; Orthodox Jews Held Partly Responsible

And what do you do on Shabbat? This is the question posed by Panim el Panim, Israeli orthodox picture magazine, to non-religious Jews met at random throughout Israel.

As usual in heterogeneous Israel, the responses were ever different from each other. Some refused to answer at all, their attitude being of the none-of-your-nosey-business school. Others went to the opposite end of the spectrum in their receptivity.

So what do Israelis do? Generally, they admit that in one way or another they waste time — partly because few places are open, partly because their lack of tradition prevents them from knowing what an old-fashioned, spiritual Shabbat is.

They rest after a hard week (six days) of work, they call on friends and play cards. If in Tel Aviv they fritter away time in espresso bars or some of the open movie houses or less reputable places.

If away from the coast and the bright lights of T.A., say in Jerusalem, they suffer boredom, if extrovertic. If introvertic, they can perhaps appreciate the peace and quiet of what a famous extrovertic Hungarian named Koestler used to call Jerusalem Sadness.

Panim el Panim distills from this potpourri of responses a few hard conclusions. One, that on Shabbat people don't know what to do with themselves, and therefore resort to killing time.

Second, many are reported to recall with nostalgia their religious shabbats in the Diaspora; the younger they are, however, the weaker the memory, the weaker the desire to recreate that religiosity.

Further, many resent what they consider the Saturday gloom, the feeling of utter closing down rather than opening up to life. People feel they can't do anything because there is nothing to do; hence what they do has nothing of spiritual-cultural value. The sad part is that people know they are doing "nothing."

But who's to blame? Panim el Panim has the courage to say that orthodox Jews should shoulder a

good part of it.

Reflecting on orthodox demonstrations against "desecrators of the Sabbath", it states that their narrow emphasis on sh'mor (preservation of the Sabbath) has shunted aside the larger, more magnanimous concept of z'chor (remembrance of the Sabbath).

Why, the paper asks, have not the Orthodox gone out to the people, to revitalize their Jewishness instead of always defending their own selfrighteousness? Why have traditional oneg shabbats not been arranged by the Orthodox, especially in the smaller towns and villages where there are no sabbath diversions, within or without a religious framework, at all?

## "Small" Anglo-Jewish Paper Outdraws Its "Bigger" Rival

LOS ANGELES (P-O) — A "small" Anglo-Jewish newspaper outdrew one of Los Angeles' oldest and reportedly largest Anglo-Jewish periodicals in responses for a give-away memo book offered by a local firm.

"Heritage", the fiery paper of fighting editor Herb Brin, formerly with the Los Angeles Times, reports that it drew 66 responses from readers to a coupon ad placed in a recent issue.

During the same test period, only 21 responses were received by a rival publication which describes itself as having the largest paid circulation in the area. Still another paper, which also claims the largest area paid circulation, got six responses. A paper in an adjoining community got nine responses. A fifth local contender for "most read" got seven responses.



# Concentration Camp Experiences Produce An "Anne Frank" of the Linoleum Block

By Jeanette R. Herschaft

The gifted hands that kept a woman from becoming a holocaust statistic reveal in art forms the horrors she underwent.

The Anne Frank diary is people with faces and specific detail. The Regina Lichter diary — linoleum cuts — assembled prints gathered into a book, "IMAGES", is a mass of shapes without faces; of stark events devoid of sentimentality. It is barren reality stripped to the core; a naked view of the chapter Anne succumbed to and Regina lived to chronicle.

Miss Lichter, now in her late 30's, is an immigrant to our shores.

"If liberation of our concentration camp Neustadt-Gleve, Germany, came but a week later, I too would have been a statistic in the six million figure that was wiped out," Regina said.

She was weak from starvation and more of a skeletal frame than a human being. There was death all around her and she was slowly bowing to it.

She alone survived her family, both immediate and related, who had lived in the Ghetto in Krakow, Poland. The black year was 1941. The first of the four concentration camps for Regina was Plashuoff in her native country.

It was built on the Jewish cemetery site of Kra Kow. There was no crematoria then, Miss Lichter explained. "The Nazis went through the Ghetto shooting dead those who could not aid in the construction of the camp."

The sidewalk of Plashuoff was made of the tombstones of those who had been fortunate enough to have passed on at an earlier time in history. The camp had its first execution with the hanging of a teen-aged girl. She had tried to escape to the Ghetto. All of the camp was ordered to witness this act as if it were a play. If pity was a mountain, Regina reflects, its highest peaks were scaled that morning.

Carlo Levi, the eminent author in his preface to her book, "IMAGES" writes,

"Regina Lichter cannot and does not want to forget. Her world is not a relating of facts: a portrait of men or of what may be left of them in that total destitution. There are no faces or individual bodies in her pictures and drawings; by the absence of any personal shape or measure, she reduces to a symbolic vision that world of horror, violence and slavery and death. Yet the men, women and children — pitiful larvae — have the white aspects of angels."

It was her fluency with a pencil that saved Regina.

At Plashuoff it was she who



WAGONS LOADED WITH STONES are pushed uphill in impressionistic rendering by Regina Lichter of her concentration camp experiences.

was selected to mould a plastic model of the camp as the Nazis engineered it. And then at the infamous Auschwitz ... her talent gained her a branded arm: number A 26412.

The number represented life, even if temporary, Regina said. "For that meant we were catalogued in the Horrow volume for some form of work for that time of being anyway."

The work designated for her was specialized: the drawing of ration tickets. These were for distribution to the Nazi personnel. She recalls the blackmarket that circulated within the Nazi framework.

Her immediate superior had her draw additional ration coupons above the quota for his private sale to SS men.

Regina was flooded with additional work by Nazis who brought to her photographs of which they desired enlargements or duplicates or colored versions in oils. She was traded better food and additional clothing for her services.

Ravensbruck and Neustadt Gleve Germany were the last two camps where Regina was enslaved. With freedom in 1945, all her family lost, Regina just had a dream to call her own. And that was to study art in Italy. With the aid of the American Joint Distribution Committee, it was fulfilled.

Regina worked as an interpreter, guide and jewelry maker to support herself while a student. Her ambition was to express the tragedy of the concentration camp. She painted in oils and produced linoleum cuts. The latter was her Diary in Linoleum of life in the camps which she later assembled in book form, "IMAGES."

Miss Lichter, now of the U.S., is busily striving for a New York exhibition in the Fall.

## Church Balks at Appearance of Singer Who Was Friend of Nazis

WASHINGTON, D.C., (P-O) — The concert of a Hungarian prima donna, scheduled for September 9, in the All Souls Unitarian Church here, was cancelled when church officials learned of her former Nazi associations.

The Church hall had been booked by the American Hungarian Federation, Inc. for Zita Szelenzcy, leading star of the National Hungarian theatre and a favorite of the Nazis during World War II. When Unitarian officials called the Federation to inquire about the singer, the Federation disclaimed sponsorship of the concert. The Federation said it had booked the Unitarian Hall for the singer only as an accommodation for a fellow Hungarian. The booking, a spokesman said, was never intended to indicate their support or sponsorship. In fact, the chairman of the Federation told Unitarian officials and this reporter that

he had not planned to attend the concert.

Funds from the concert were to have paid Szelenzcy's way back to Argentina where she and her husband originally fled after the defeat of the Nazis at the end of World War II. Her husband was a member of the notoriously anti-Semitic Arrow Cross, the Hungarian Nazi Party.

The singer told POST and OPINION that neither her performances for or associations with the Nazi hierarchy were politically motivated. "I am a Hungarian patriot, and Hungarian patriots never supported the Nazis." She called testimony at the Eichmann trial about Hungarian atrocities against Jews "untrue." And her only comment concerning the documentary evidence in support of such testimony was, "I was only interested in my art. I know Hungarians never hated or hurt Jews."

## A Lost Appendage of Jewry Discovered, But Saharan Jews Still Hold Mysteries

Jews of China, Jews of Cochín, Jews of the Congo — they are examples of isolated communities and quixotic histories. Included here should be Jews of the Sahara — a vast place, larger in area than the continental United States. And very much like its Jews, the Sahara still remains as one of the few unknown, undiscovered parts of the globe.

In an article by Raphael Patai in the summer issue of Midstream, it is noted that the earliest Jews in the Sahara came from the East — not Israel, but Cyrenaica, which is today the north-east province of Libya. Fleeing from the decimations of Marcus Turbo in 118 C.E., it is believed that these Jews, as well as Judaized Berber tribes, fled west, to the oases of the northern Sahara.

This was the starting point of "Saharan Jewry." Patai describes it, his source being a recent study, Tribes of the Sahara, by Lloyd C. Briggs, a Harvard anthropologist.

Artisans then, artisans now, Jews have traditionally monopolized certain crafts. There are, the article suggests, practically no Saharan smiths, jewelers or woodworkers who are not Jewish.

But not all Jews have been of the Saharan petite bourgeoisie. It was only sixty years ago that the last of the Jewish bedouin tribes

that had roamed the north-central desert settled down.

Racially, Saharan Jews are much closer to Berber than to Arab types. Jewish identity has been preserved mainly, it seems, through close inbreeding. As with Moslems, this usually meant first-cousin marriages and thus, extended, patriarchal families.

Like everywhere else, however, the old social order is breaking down and marriages are taking place more and more outside the local families and communities.

In addition, isolation from world Jewry and the very close cultural kinship to the Arab majority has made for a continuous stream of apostasy. As a result the stream of Judaism has dried up in many places.

A further result is mystery and curiosity. Jews are known to have controlled desert caravan trade before European rule, much as Jews did in the Arabian peninsula before the rise of Mohammed. Centuries ago, in the far-western desert, Jews controlled the weapons trade.

But no longer. What was it that happened to them? How, where and how long did they settle? Did their communities dry up, were Jews killed, converted, did they move elsewhere, do they still exist, perhaps in isolated pockets,

perhaps they are half-Jewish, half-Arab, half-Negro, perhaps comparable to the Marranoes of the Iberian peninsula?

The questions are hypothetical; and the answers are not forthcoming.

### Will Judaism Become A Japanese Religion?

KRESGEVILLE, PA. (P-O) — Has the loose talk in the past about Japanese converts to Judaism any substance?

Hiroshi Okamoto, the first Japanese to study for the rabbinate at Hebrew Union College, goes even further. He thinks there are good chances that Judaism may be Japan's religion of the future.

As reported in the Jewish News of Newark, N. J., Okamoto addressed a recent convocation of New Jersey's Federation of Temple Youth.

He suggested that Judaism is attractive in his homeland because of Judaism's asceticism and introversion, which are the principle qualities of the "Japanese mind" — though, one might add, they are scarcely typical qualities of American Reform Jewish minds.

Okamoto expressed his belief that the only barrier to ultimate and widespread acceptance of Judaism is a lack of understanding by Westerners of the Japanese mind.

## The People of the Book Have Poor Representation at Bible Contest

NEW YORK (P-O) — The common Bible heritage of Americans and Jews has always been much talked about. It looked real, too, at the U.S. finals of the International Bible Contest recently held here.

Representing five of the Israeli consulate areas in America, four Gentiles and one Jew competed in the exacting written and oral tests. The tense oral part was shown on WNEW-TV. It was the first time the U.S. contest had been televised.

So who was the winner? He was the lone Jew — Tuviah Goldman, an orthodox fellow from Cincinnati who represented the Chicago area of the consulate. Goldman is an insurance salesman. He will represent America at the festive world finals in Israel in October.

19 other countries are slated to send their Bible champions to Israel, too. In all of them KOL Yisrael, the state broadcasting system, is the contest sponsor.

Of the four other contestants, game Myrtle Davis of Georgia was again in the running. Back in 1958, the first year of the contest as well as a fad year for all sorts of other quiz champs, Mrs. Davis had been this country's celebrated



U. S. FINALISTS, left to right: Mrs. Myrtle Davis, Atlanta; Mr. Goldmann; Mrs. Byron Clark, Dallas; Mr. Richard Pickins, Los Angeles, and Mrs. Mabel McGinnis, New York City.

delegate to the Jerusalem forum.

Abiding by the general principle of no denominational prejudices, the questions as well as the judges' panel were composed as objectively as possible. As the contest rules stated: "No question will be put that gives rise to any denominational or other theological objection, or presents interpretational difficulties."

The judges epitomized the traditional religious triumvirate of America — Protestant, Catholic, Jew. Had there been any theological barbs in the questions, they presumably would have been able to neutralize its effect. They were

Father LaFarge of the liberal Jesuit weekly America; Dr. Muilenberg of the Union Theological Seminary; and Professor Harry Orlinsky of Hebrew Union College.

It is interesting to note that Professor Orlinsky, a noted Bible scholar, was the only Jew on the consulting board of the recently issued Protestant Revised edition of the Bible. Also, it was Orlinsky that Israeli military general-plus-archaeologist, Yigal Yadin had asked to verify part of the Dead Sea scrolls, in the days when there was much doubt as to the authenticity of the scrolls.

The contest questions were so



TUVIAH GOLDMAN, winner of the Bible Contest, Shakes hands with Benjamin Eliav, Israeli Consulate General in New York.

arranged that no single one was the decisive one. Altogether, there were forty questions in the written part and eight in the orals.



# Boycott Red Cross to Force Acceptance Of Israel's Red Mogen David: Chicagoan

# 'Exodus' Comes to Screen Again Another Pic, with a New Name

What's in a symbol?

Quite a bit, recent events indicate, including a pending boycott by Jews of the Red Cross.

The whole international covenant against shooting prisoners of war and for aiding those in distress is supposedly embraced by the workings of the International Red Cross and its natural affiliates.

Every country in the world, just about, belongs — but Israel doesn't. Reason: Israel was refused permission to use the Red Star of David on its hospitals, etc. The Jewish state was informed it could belong to the international body only if it used the red cross of the Christian lands, the red crescent of the Moslems, or the Red lion and sun of the Persians.

## Won't Accept Cross

Israel refused to adopt any of the three "approved" symbols. Strange as it may seem, an Israeli government spokesman pointed out to POST and OPINION, "Many still don't seem to understand that a cross is unacceptable to a Jew."

As a result, Israel, alone among the major nations of the world, is not a member of the International Red Cross.

In Chicago, Gerald Zider, chairman of the local chapter of the American Red Mogen David Adom, who is also president of the Illinois branch of the Jewish War Veterans now calls for a boycott of the American Red Cross to indicate Americans' disappointment in the Red Cross' failure to even attempt to persuade the international Red Cross to recognize the Star of David as a symbol of mercy and emergency.

## It Started in Geneva

The whole fuss dates back to 1949, when the post-war world — and the infant Israel — got to-

gether in Geneva to discuss such pleasantries as torturing prisoners of war and bombing hospitals. It was the first such international attempt to work out rules for the nasty game of war since the 1929 conclave in the same town, Geneva.

Only governments took part in the 1949 Geneva conference, Red Cross officials are quick to point out. Thus, it was State Department, not Red Cross, officials who concurred in the decision to limit future membership to those nations which would agree to adopt the cross, crescent or lion-and-sun.

The rub was that American Jews weren't about to go along with the diplomats' agreement. Implementing legislation was required, for instance, to enforce sanctioned use only of the Red Cross symbol in the U.S. It was quickly pointed out that a prominent manufacturer of bandages and medicals, as well as others, use the Red Cross as a commercial, corporate symbol. The required enabling legislation to apply international red cross standards to the U.S. would have had to except Johnson & Johnson and other commercial possessors of the red cross symbol, it was agreed.

## Cong. Celler Denies

But New York Congressman Emanuel Celler, a Jew and avowed pursuer of the "just", is said to have blocked such an otherwise minor bit of legislation because of his objection to Israel's exclusion from the international covenant.

Red Cross officials say Cong. Celler blocked the legislation. He denies it.

Red Cross officials also speculate on the reasons for Cong. Celler and American Red Mogen David Adom of which he is president, being reluctant to enter the controversy over Israel's membership

in the international body.

At the same time American Red Mogen David Adom spokesmen were trying to tell POST and OPINION of their high regard for the American Red Cross, Red Cross spokesmen were suggesting the American Jewish "red cross" group has only fiscal interests in mind. If Israel were to become a member of the International Red Cross, American Red Cross officials say, then the American Red Mogen David Adom could no longer collect funds for its Israeli point of interest. All members of the international group have to take their places in a single, anonymous collection line, American Red Cross spokesmen point out.

## Cong. Celler Wouldn't Say

Does the American Red Mogen David Adom have a vested interest in continued exclusion of Israel from the International Red Cross? Cong. Celler refused to comment. But other spokesmen for the American Red Mogen David Adom pointed out that the group's recent activities have been of a type that would not be affected by a ban on conventional fund raising. The American group currently is confining itself to cooperative activities that have as their end not so much dollars and cents, but a packaged presentation — of an ambulance, say, or a mobile blood bank.

Whatever American Red Mogen David Adom's interest is, it is a fact that its officials are unhappy about the boycott proposed by the head of its own Chicago chapter, Mr. Zider. Cong. Celler says: "I'm national chairman! Zider has no right to take such action! I disassociate myself completely from any kind of a boycott! I think it's outrageous!"

Meanwhile, India will continue to seek acceptance of the "wheel of life," Lebanon of a representation of its famous "cedars" — but they'll also continue to use the red cross and will be members of the International Red Cross — while Israel with its Star of David pursues its own lonely course.

## Ladies of the Law Beautify Tel Aviv Traffic Regulation

TEL AVIV (P-O) — "I'm old enough to be your father — don't tell me where to drive!"

That was the predictable response of a citizen confronted by one of Israel's prettiest, and newest, policemen — a police woman.

There are now 24 police women in the country, the survivors of the original 36 who attended the first course designed especially for them. Most of them are assigned here, where they work in pairs.

One of the girls has even caught a pickpocket. Their usual duties, however, are more mundane than criminal investigation. Traffic regulation is one of their primary concerns.

Noemi Shadmi is in charge of the girls, with the rank of Police Inspector. She was responsible for setting up the program in the first place, recruitment of the girls, their training and assignment.

The girls get three months of training at the Druze Galilean village of Shefaram, home of the

Police Central Training Center. Pistol marksmanship, first-aid, judo, traffic regulations, penal law, and good citizenship are among the subjects studied.

No less than seven of the ladies have married fellow policemen. One has a daughter.

The job pays IL 210 a month (about \$100). Uniforms are free, the girls get three weeks' vacation per year, and free transportation.

As could be expected, the girls' introduction to the streets of Tel Aviv wasn't without untoward incidents. One gay young blade bet a companion that he could steal a kiss from one of the new police-women. It got him 15 days in jail.



POLICE LASS leaves Tel Aviv precinct station.

## UAR Radio Propaganda Second Only to USSR

WASHINGTON (P-O) — All that noise coming out of Cairo puts the United Arab Republic in second place in the international radio propaganda contest.

Monitors here clocked 766 hours of short-wave beamings during one week from the United Arab Republic to other nations. That's 14 per cent more time on the air waves than as recently as last January.

Its increased broadcasting thus puts the UAR ahead of Red China. Radio Moscow is in first place, with 1,045 weekly hours of foreign transmissions. The U.S. is in fourth place, with 663 hours, trailed by the British, with 604 hours.

NEW YORK (P-O) — Exodus will open September 13 at the Claridge Theatre here, but it won't be "Exodus."

The film is in black-and-white, has dialogue in English, is Italian-made, was shot in Italy and Israel, was released in 1951 and had a brief showing in New York the same year at the Ambassador Theatre.

It is a semi-documentary story of the illegal aliyah and blockade-running to Palestine during the Second World War. It is also the story of the Jewish terrorist, Dov Grunner. Its original title was "Exodus."

However, 1951 saw scant interest in films with Jewish themes and quaintly titled "Exodus". The 1951 showings saw the film's title changed to something with supposedly more blood and guts — "The Earth Cries Out."

Mr. Bernard Hoffer, the owner

of the film rights, tried to restore the "Exodus" tag when the name caught on. But in August, 1960, the NY courts upheld Otto Preminger and his alleged patent on the name. This meant Hoffer was prevented from capitalizing on the Exodus craze by using the Exodus title, even though he claimed prior rights to that title.

The film is to be distributed by Premier Pictures Corporation.

## The National Jewish Post and Opinion

Published Weekly—\$7 per year

Office of publication, E. Market St., Celina, O. Entered as second class matter at Postoffice in Celina, O. Postmasters, send forms 3579 to 546 S. Meridian St., Indianapolis, Indiana.

Editorial and Circulation Offices Indianapolis Edition 611 N. Park Ave. National Edition 84 5th Ave., N.Y.C. Chicago Edition 72 E. 11th St. St. Louis Edition 8235 Olive Blvd. Louisville Edition 423 Citizens Bldg.

## L'CHAYIM to the American quality of greatness!



Commodore Uriah P. Levy Famed naval hero of the War of 1812, Levy served his country with great distinction from the Revolution to the end in 1862. His quality of greatness is seen in the law he fathered—the abolishment of flogging in the Navy. He bought Monticello, Thomas Jefferson's home, had it repaired and gave it to the government. The first permanent Jewish Chapel in the Navy, dedicated in 1959 in Norfolk, Va., was named in his memory.

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# LOOK! *here's your* KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## End Yom Kippur Fast With Appetizing Dishes

By Sarah Lieber

When you plan your menu for the meal preceding the Yom Kippur fast bear in mind that we are not required to cause privation and suffering which might in itself interfere with the mood of contemplation and atonement of that holiest of days. Plan to provide food which will not cause unnecessary thirst or pain. Omit spices, excessive salt or condiments. Even the traditional gefilte fish had best be omitted from the menu. By all means have some on hand for the meal following the fast. Yom Kippur night food should



Sarah

be especially appetizing and stimulating to the digestive juices. And it should, of course, be quickly placed before the family. You might consider having dips and snacks ready in the refrigerator for the nosher to nibble on while you're getting dinner heated up.

### MENU FOR YOM KIPPUR EVE

I  
grapefruit halves  
clear chicken broth  
boiled chicken with rice  
spinach and tomato salad with  
lemon juice and oil dressing  
date nut cake  
tea or demi tasse

II  
tangerine juice  
chopped chicken liver  
roast duck and orange sauce  
sweet potato and prune tzimmes  
grated carrot and celery "gelatine" mold  
apple pie  
demi tasse or tea

### MENU FOR YOM KIPPUR NIGHT

I  
herring in wine sauce  
anchovies  
gefilte fish  
beef broth  
cold roast beef slices  
cold chicken slices  
cranberry sauce on orange slices  
grapefruit and avocado salad  
honey cake  
tea or demi tasse

II  
gefilte fish dip  
potato chips and crackers  
chicken soup with mandeln  
broiled chicken  
lokshen knegell  
green beans with almonds  
tossed mixed greens salad  
mandelbrot  
lemon sherbet

tea or demi tasse

### DATE NUT LOAF

2 cups sifted flour  
¼ cup sugar  
3 tsps baking powder  
½ tsp salt  
1 egg, well beaten  
½ cup orange juice  
½ cup corn syrup  
2 tbsps oil  
½ cup chopped nuts  
½ cup chopped dates  
Mix and sift dry ingredients together. Beat together egg, juice, syrup and oil and add to the dry ingredients, mixing just enough to blend. Do not beat. Fold in nuts and dates. Bake in well greased loaf pan 9 x 5 x 3 inches. Bake 50 to 60 minutes at 350 degrees. Cool in pan. Serve with jam or jelly, or frost as desired.

### FRESH PLUM SHERBET

1 pkg lemon flavored "gelatine" dessert powder  
½ cup boiling water  
1 tbsps lemon juice  
¼ cup sugar  
1 cup water  
pinch of salt  
1 egg white  
1½ lbs fresh plums

Dissolve gelatine in boiling water. Set aside. Wash, pit and chop plums. Blend in electric blender or put through a food mill or sieve to form a puree. Use lemon juice and a small amount of water if needed. There should be 1½ cups of puree when done. Add to dissolved gelatine. Add sugar, water and salt. Pour into two regular size or one large freezer cube trays.

Freeze at lowest setting until almost firm, about 30 to 40 minutes. Remove from trays and turn into a chilled bowl. Add egg white and beat with rotary beater or electric beater until smooth and fluffy. Return to freezer trays. Set cold control to normal. Freeze until firm. Garnish with fresh mint leaves. Serves 8.

### LEMON SQUARES

1 cup butter or parve margarine at room temperature  
½ cup confectioners' sugar  
2 cups sifted flour  
4 eggs, well beaten  
2 cups granulated sugar  
1 tbsps lemon juice  
4 tbsps flour  
½ tsp salt  
1 tsp. baking powder  
First make a crust by creaming fat with confectioners' sugar and

flour. Press evenly into bottom of a 7 x 11 inch pan. Bake 20 minutes at 350 degrees. Beat eggs, then blend in sugar, juice, flour, salt and baking powder. Pour this over the baked crust. Return to oven for 30 minutes. Cool. Cut into squares.

### SPICED ORANGE WEDGES

4 oranges, unpeeled  
¼ tsp baking soda  
2 cups sugar  
¼ cups water  
½ cup white vinegar  
12 whole cloves

3 sticks cinnamon  
Cover oranges with water, add baking soda and bring to boiling point. Lower flame and simmer over lowest heat 20 minutes. Drain. Cool and cut oranges into eighths. Combine sugar, water, vinegar and spices and simmer until sugar dissolves, about 5 minutes. Add orange wedges and cook for 20 minutes. Cool, then chill and serve with meat or poultry.

### A WORD TO THE WIVES

"May the final inscription be good" for you and yours.

## Pacific Natives Confused By Missionaries; Await Manna

Some fundamentalist Christian missionaries have gotten themselves in trouble with natives of isolated Pacific Ocean islands with too-literal interpretations of the Old Testament.

Up until World War II, the missionaries instilled literal belief in the Bible in the simple-living natives. Then, with the advent of the war, the natives were astounded, as troops poured ashore, to learn of the white man's material wealth. With war's end, the Americans left the natives with the missionaries once again.

The trouble now is that the natives have mixed up their hope for a return of American opulence with belief in Scriptural passages instilled in them over the years. Now, according to John Wesley Coulter, professor of geography at Cincinnati University, in a letter to the New York Times, the natives believe:

"On a given day to be revealed by their leaders — to whom the people look for guidance as did the ancient Hebrews to the prophets of the Old Testament — the 'Americans' will return with their L.S.T.'s (Landing Ship, Tanks) and Liberty Ships and unload on the beaches the manna dropped from heaven (Exodus XVI): tons of canned meat and fish, tobacco, and everything else that the natives especially desire."

Meanwhile, Prof. Coulter says, the natives believe the missionaries have betrayed them by let-

ting the Americans take away the material wealth displayed in wartime. The natives became convinced the missionaries used magic to bring thousands of tons of food and war material — and the same magic to take it away again.

Now, many of the natives have organized into what Prof. Coulter calls "cargo cults" under their own leaders, reminiscent of the Hebrew prophets, who promised to bring forth the "manna from heaven" once again.

### Will a College Ed.

### Save American Jewry?

The future of American Jewish life looks promising, as judged by the democracy, harmony, unity, diversity — of the Hillel student community.

This was the happy observation articulated before 200 college students by Hillel's national director, Rabbi Benjamin M. Kahn. The scene of Rabbi Kahn's address was the B'nai B'rith Summer Institute at Starlight, Pennsylvania.

The positive attitudes of the young generation — primarily college-trained and third-generation Americans — towards Jewish identity "gives us good reason for faith in the emergence of a creative, informed and knowledgeable Jewish community of the future," concluded the rabbi.

## Reform Jews on Long Island Face Crisis

ROCKVILLE CENTRE (P.O.) — Reform Jews on Long Island are facing a crisis. Not a crisis of empty pews on the High Holy Days or of country club discrimination — but of a teacher shortage in Reform religious schools!

To relieve the shortage, Dean Paul M. Steinberg of Hebrew Union College has announced that the College's School of Education would offer accredited evening courses in Hebrew and Judaica.

Long Island's only intensive course in Hebrew for teaching and conversation is included in the curriculum now being set up to train qualified personnel.

Registration is to take place at the Central Synagogue in Rockville Centre. Classes are to begin September 27.



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# HOLY DAYS' APPROACH

By Helen Cohen

Rabbi Ira Eisenstein, as I reported to you, spoke to Hadassah women in Denver of Jewish mothers who were the "manufacturers of their children's nostalgic memories."

Sometimes, especially as Rosh Hashonah approaches and me 1000 miles away from kinfolk and the home of my childhood — I feel one can manufacture too well.

I had only to stand in the middle of my kitchen this week and taste a bite of my newly baked honey cake, which for years I've prepared in honor of the High Holy Days, and I was transported back, to childhood, visiting, with my family in the home of a friend and being offered a piece of her rich, nut-studded honey cake which she had baked for the holidays.

After all these years, all the experiences and years I've weathered, let Rosh Hashonah draw near and I feel once again the same pull toward home.

Or perhaps it is simply a yearning to be back again into the past under the sheltering, cherishing wing of loving father and mother. Whatever it is, there is something about the High Holy Day season that tugs at my heart. But let's keep that just between you and me. People don't appreciate complainers, do they, so we'll put on a pleasant smile and get busy with that carrot tzimms and with polishing furniture and preparing the

children for the holidays (we should have had a shoe store, dear) and after awhile the nostalgia will go away.

In the meantime though, may we stop a moment to wish you and yours a good year and a joyous holiday season.

## New Israel Travel Guide

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### NEW CONTRIBUTIONS THIS WEEK

Charles and Lester Avnet, Westbury, L.I., N. Y. ....	100.00
Mrs. R. J. Cohen, St. Louis, Mo. ....	100.00
Total of \$100.00 Gifts	\$1350.00
Previous Total	\$5429.68
Mrs. David M. Riff, Chicago, Ill. ....	50.00
Mrs. Gerry Raymon, Brookline, Mass., Mrs. Rosie Frankle, New York, N. Y., Mrs. Miriam Krawitz, St. Louis, Mo. (In memory of mother, Fanny Wintroub) ....	45.00
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Jack Chernikoff, Washington, D. C. ....	10.00
Leo Eckman, New York, N. Y. ....	10.00
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Sam Schultz, Kansas City, Mo. (In memory of Rebecca Schultz) ....	2.00
Total to date	\$5977.00
Goal	\$6500.00
Still Required	\$ 523.00

## NEW YORK VISITORS GUIDE

### Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.  
 American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030  
 American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627  
 Anti-Defamation League of B.B. 515 Madison Ave. NYC 22  
 Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300  
 Herzliya Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885  
 Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750  
 Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300  
 Kashruth Supervisors Union 205 W. 14th St., AL 5-7330  
 National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450  
 National Council of Young Israel, 3 W. 16

St., NYC 11, WA 9-1525  
 Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816  
 Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940  
 Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647  
 Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100  
 United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332  
 Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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# Only \$523.00 Needed to Put Drive For Eilat X-ray Over Top

The close of the campaign to raise \$6,500 among readers of The Post and Opinion to outfit an X-ray room for the Government Hospital in Eilat was in sight this week. Only \$523 remains to be contributed before the goal will be reached.

Arrangements are already underway to begin construction of the lead-lined X-ray room, which will house the modern X-ray equipment that will replace the antiquated machine now being used.

Director of the hospital, the fabulous British physician, Dr. Reginald Morris must be all smiles these days as he visualizes what the new X-ray will do for his patients, residents and workers in this southernmost outpost of Israel through which the Jewish State is reaching the East with ships

and dead sea minerals.

As Israel puts emphasis on developing and populating the Negev, Eilat will grow in importance. The fact that thousands of tons of copper are mined nearby at the legendary King Solomon copper mines at Timna is another reason why the most modern medical equipment often is crucial for the lone

hospital in the Negev. There is no hospital within a radius of 100 miles.

All gifts to the fund are tax deductible. The remittances should be made out to the Eilat X-ray Fund, and mailed to The National Jewish Post and Opinion, P.O. Box 1633, Indianapolis, Ind. They will be acknowledged on this page.

## Honored Pair Responds With \$100 Gift

Editor, Jewish Post & Opinion:

Thank you for your letter of August 30th acknowledging the donation of \$5 to the Eilat X-ray Fund by Mrs. Alfred Loewenthal in our names. Enclosed you will find our donation to this worthy cause and the credit should be given to Mrs.

Loewenthal who brought this fund to our attention. Our donation is \$100.00.

Charles & Lester Avnet  
 Westbury, L.I., N. Y.

## Temple Religious School Sends \$25.00

Editor, Jewish Post & Opinion:

We are enclosing a check for \$25.00 from the children of the Temple Beth Emeth Religious School toward the X-Ray machine at Eilat. We would appreciate receiving a letter of acknowledgment from you which we can post on our bulletin board for the children to see.

Julius Cohn  
 Wilmington, Del.

## Grateful Parents Contribute \$25.00

Editor, Jewish Post & Opinion:

Enclosed please find a check for \$25.00 for the X-Ray Fund from my wife and myself. This is being sent in part in honor of our daughter Lianne's recent Bas Mitzvah and part in honor of our son Robert's recovery from surgery.

May this be of help in our small way to bring your goal for X-Ray equipment for Eilat closer to a successful conclusion.

Irving Lando  
 Kalamazoo, Mich.

## Three Sisters Pay Tribute To Mother

Editor, Jewish Post & Opinion:

Enclosed find contribution in amount of \$45.00 from my sisters and myself in blessed memory of our beloved mother, Fanny Wintroub. Good luck.

Mrs. Gerry Raymon  
 New York, N.Y.

Mrs. Rosie Frankle  
 New York, N. Y.

Mrs. Miriam Krawitz  
 St. Louis, Mo.

## May Not Like P-O But Sends Gift

Editor, Jewish Post & Opinion:

Although I find at times your paper difficult to digest, I am enclosing my check for the X-ray equipment for Eilat, which I feel is a very worthwhile project.

Leo Schwartz  
 New York, N.Y.

## Hopes Drive's Success Can Be Reported Soon

Editor, Jewish Post & Opinion:

Sometime ago I mailed you a check for \$10.00 to this very worthy fund. I am so happy to read that you are almost near your goal. I am enclosing check for an additional \$10.00 in honor of my grandchildren. I hope to read in the next edition of the Post that you have achieved the balance of the cost of X-Ray. Wishing you good luck.

Mrs. L. E. Oser  
 Newport News, Va.

## Commends P-O For Efforts To Provide X-Ray

Editor, Jewish Post & Opinion:

I am enclosing a check in the amount of ten dollars to be added to the Eilat X-Ray Fund.

Please credit it to the Yahrzeit of Gedal Kavanan. I commended you for the efforts given to a good cause.

Mr. Alexander Kavanan  
 East Meadow, L.I., N. Y.

# Getting an Apartment Toughest Problem of Israeli Newlyweds

TEL AVIV (P-O) — Married life in Israeli cities necessarily starts with a hefty push from the parents, reports Robert S. Gamzey.

The editor of the Intermountain Jewish News, Denver, recently returned from one of his visits here.

Gamzey found that finding a place to live is the first, toughest, and most expensive problem young newlyweds must face. "You don't rent a flat without a few thousand dollars key money," he reports.

"Apartment prices are outrageous, compared with average earnings. A working-class flat, with two rooms utilized interchangeably as bedrooms or living room, and a kitchen and bathroom, costs \$7,500 to \$10,000. Prices go up, according to newness, luxury, rooms and neighborhood, to \$20,000."

Since half to two-thirds of the "key" money must be paid before moving in, young newlyweds have to turn to their parents for financial aid, Gamzey says. "The parents on both sides have been saving every spare agurot since their children were born, knowing they would be called upon for \$500 annual high school tuition and other expenses, and then a down payment on the flat."

"Then, too, the newlyweds need \$1,000 for furniture, including \$500

for a refrigerator which is not a luxury but a necessity in this subtropical land with its long, hot summers and poisonous peril of food spoilage."

With prices so staggering, how does the average Israeli income of \$40 to \$45 a week stretch to cover the cost of living? Over a quarter of Israeli housewives work, Gamzey explains.

By the time the first child arrives, Gamzey finds, the young Israeli couple in in hock for about \$5,000.

He is writing, of course, about the problems of city life. On the kibbutzim, to be sure, things are different. The kibbutzniks' standard of living, which includes free high school education for their children, "exceeds the city workers' in many respects."

## Is Acceptance of Suffering Heroic?

NEW YORK (P-O) — A rabbi has criticized those who regard as heroic the life of Ernest Hemingway and the way he died.

In a Rosh Hashana sermon, "For Whom the Shofar Blows", Rabbi Hayim Goren Perelmutter of Temple Isaiah Israel said of Hemingway's courage - cultists, "many who wrote of him gloried in the fact that he died as he lived, to the very hilt of adventure and vigor."

"And they have suggested that he could live only such a life of vigor, and never accept the fact of crippling and declining illness."

To Rabbi Perelmutter such unacceptance was scarcely heroic. Franz Rosenzweig on the other hand suffered intensely before his death, "and yet he reached out with greater courage to life and faith."

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## Unlike Hebrew, Latin Seems on the Way Out

If Catholics use Latin (and Persians Arabic and Hindus Sanskrit) why can't Jews use Hebrew? — ran the argument in the old wars between Reform and Orthodoxy.

The scene today, however, is a little topsy-turvy. Usage of Hebrew, even if not always on the most advanced level, is on the in. Latin is on the out.

An article in the liberal Jesuit weekly, America, asks that the vernacular be used in the mass, rather than Latin.

Though Latin, like Hebrew, is time-honored, a holy tongue to its

devotees, a lingua franca among educated Catholics, it is dead and it is non-national — two things that Hebrew is not.

Many Catholics believe that it is the "Latin barrier" which is both a detriment to attracting converts and a reason for the low rates of attendance at Masses in Latin American and Western Europe.

There are indications that Pope John, modernist on many other matters, may be in favor of more widespread use of the vernacular, so as to revitalize the Church ritual and increase the participation of laymen.

## L. Rosenwald States Credo: Anti-Zionist Theme Subdued

"Having been born a Jew and desiring to remain one, I should like to conduct myself in such a manner as will bring respect to my religion and will be worthy of an American."

Written as a reaction to Commentary's celebrated April Symposium, these words formed the nucleus of an article by Lessing J. Rosenwald, former President of the anti-Zionist American Council for Judaism.

The tone of the article was subdued, relative to the normally raucous character of Council releases. The article appeared in W. Zukerman's Jewish Newsletter.

Sketching his own wealthy and American-born background, with its emphasis on classical Reformist high-mindedness and civic virtue, Rosenwald writes of his conditioned repulsion against the ghetto habits of most Jews.

That clannish, minority-complex which stems from ghetto habits he deplores, suggesting that the sooner Jews get rid of that complex the sooner will they be accepted by their fellow citizens. Thus he solves the simple riddle of anti-Semitism.

American Jewish absorption in things Israeli, Rosenwald thinks, is a part of the Jews' clannishness which estranges their non-Jewish neighbors.

Despite this belief, the writer willingly says regarding Israel: "I have seen myself some wonderful accomplishments... Israel has been and still is a wonderland haven for those who can and wish to go there." (In 1951 Rosenwald visited Israel at the invitation of Ben-Gurion who tendered it to him through Rosenwald's brother, Wil-



ROSENWALD

liam, the then UJA president.) Again however, Rosenwald affirms his principle of citizenship rather than nationality and says that words from Zion are valid only for Israel's own citizenry, never for World Jewry.

## \*Rabbis... Who Pays if You're Disabled?



By Andrew Hobart  
President,  
Ministers Life & Casualty Union

You should be concerned about disability—it could happen to you! Let's take a look at some statistics... The incidence of disability among Clergymen shows that 18 out of 100 will suffer disabilities lasting 6 months or more during their working lives.

Life insurance can provide for the future needs of your family in the event of your death. You can make provisions for retirement by purchasing endowment or retirement income policies. But, how easy it is to overlook a permanent disability benefit—your answer to "Who pays if you're disabled?" Such a rider may be attached to most life insurance policies.

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# Hard Facts of Reality

The brightest aspect of the recent convention of the Zionist Organization of America was the tentative start to the facing of the hard facts of reality.

This wasn't a genuine facing of facts, but it could lead to the kind of needed reappraisal, of the appalling lack of achievement of the organization in the past few years.

Up until now, the new president's biggest plum was his picture first in the New York Times, and then in the local anglo-Jewish papers as he visited each decadent chapter and gave them a routine speech which only confirmed them in their original decision, made unconsciously, perhaps, that Zionism in America was dead.

There are tasks which the ZOA and other Zionist groups, and only they, are eminently set-up to do, and do successfully.

But these wild-eyed schemes of Hebrew spread into every home in the U.S., and day schools, and telling the State Department what to do, are no longer relatives. They merely show the paranoia of the leadership, living as it does in a dream world.

To the credit of ZOA president Max Bressler, he has set up machinery which is already beginning — but only beginning — to function to stimulate aliyah from the U.S. This one achievement, when it starts to send a stream of people to Israel to join in the great enterprise, is enough to balance out all the human frailties that mark American Zionist leadership today.

Let the ZOA drop its membership battle, let it stop sending out releases, which are ignored, on Jewish education, let it leave the State Department and other Washington officials to the organized Jewish community which is as alert if not more so than the Zionists, and this will be the beginning of a new era for the Zionist Organization of America.

It satisfies a man greatly to be told that he helped launch the Israel bond drive and that without his support the bond drive would have floundered. It soothes the soul to hear that Jewish education in the U.S. is thriving because of the support it receives from the Zionist Organization of America.

But while the speaker and the one addressed are both engaging in this kind of day dreaming they cannot be consulting on the needs of the day. You can't do both at the same time.

Our suggestion is that the ZOA leadership make the choice. If they want to continue the fruitless fight to the point where there is only one very last member to hear them make these claims, that is their prerogative. So far this seems to be the choice they have made.

But there is an alternative — to forget who gets credit for what and get down to work on the needs of the day. There is much work that can be done, and the devoted Zionist is the soldier to do it. He will respond if he hears the call clearly and believes that the man making it is sincere.

Perhaps the next ZOA president should be selected from the members who never had, or have lost, their voice.

## The NATIONAL JEWISH POST and OPINION

Published every Friday in five editions by  
The National Jewish Post 611 N. Park Ave.  
Indianapolis 6, Indiana — ME 1-307  
All editorial correspondence should be addressed to  
the New York Office 84 Fifth Ave.  
Subscription price \$7.00 per year  
Single copies, 15c; Back issues, 25c for 1959-60.  
50c before that.

**NATIONAL EDITION**  
84 Fifth Ave. - New York 11, N. Y. - AL 5-0330  
**GABRIEL COHEN, Editor and Publisher**  
**CHARLES ROTH, Executive Editor**  
EARLE D. MARKS Executive Director  
FRANK GROSS Circulation Manager  
SAM SHULMAN Advertising Director

Chicago Edition 72 E. 11th St., Chicago, Ill. HA 7-2088  
Indiana Edition, Box 1633, Indianapolis 6, Ind. ME 1-307  
Kentucky Edition, 422 Citizens Building Louisville Ky., JU 1-291  
Missouri Edition 8235 Olive Blvd. St. Louis 24, Mo. WY 2-2842  
Israel Office Gabriel Roth Manager Gileadi Rd. Delt Roos, Tel-Aviv Jerusalem  
Telephone 22019

September 15, 1961

## The EDITOR'S CHAIR . . .

Charles Angoff continues to beat the drums about what he terms the garbage which is being printed as Jewish literature in the U.S. He has put himself up as the only honest U.S. Jewish literary figure, it seems, and has attacked not only the authors, but also the critics and the Jewish cultural groups which have been foolish enough to recognize the amazing competence of these Jewish authors.

We'll give Mr. Angoff his day, by reprinting here most of what he has to say again, this time in The Jewish Chronicle of London. For ourselves, we'll only take a sentence or two to point out that Mr. Angoff seems to want a kind of censorship of Jewish writers so that there is always a balance of good Jews against the bad Jews.

The Jews portrayed in "Marjorie Morningstar" or those in "Goodbye, Columbus" are only too real, and one meets with them everywhere. Not only that but they are in the majority. They are the presidents of our Jewish organizations who allow the publicity men to run them. They are the rabbis whose tongues have been pulled by their congregations. They are the vast stream of Jewry of today who are afraid to confront reality and navigate somewhere between the non-Jews who reject them and the Jewish group they really despise. This is the self-hatred which when a Herman Wouk or a Philip Roth portray, riles Angoff. The strength and the courage and the correction can come from the pens of men like Wouk and Roth, and a distinct disservice is being done by Angoff, whose dedication to the arts we respect, but whose judgement on what constitutes honest writing we must challenge.

Here is what Angoff has to say:

"Unfortunately, a great part of what is called Jewish literature nowadays is such prostitution. Too often it is born of hatred, self-shame, and malice towards Jews and Jewishness; and it is reinforced by a belligerent ignorance of the very people and situations these self-styled emancipated writers deal with. They are impoverished in knowledge and sympathy. They are committed to seek confirmation of their shame of being Jews by accident of birth or upbringing.

"That is why so much of their fiction, long and short, is almost exclusively about vulgar Jew. Have we such Jews? Of course we have. Vulgarity is a coefficient of any human condition. But it is not the only co-efficient. No responsible British writer would portray all British people as Colonel Blimps and Becky Sharps. Yet it is considered the height of literary enlightenment and achievement to portray all Jews in a novel about New York in the 'thirties as the kind of vulgar men and women that Hitler's propagandists delighted in telling the world all Jews are.

### Inaccurate work

"'Marjorie Morningstar' is thus both an inaccurate and a dishonest book, for it appears to be written by a man who is committed not to tell the truth, the whole truth, and nothing but the truth, but to tell only one part of the truth. Surely in that Morgenstern family there were some decent Jews, and it is the function of the

artist to depict them as well as their shabby relatives and friends.

Philip Roth's 'Goodbye, Columbus' falls under the same general criticism. In his case there is only one excuse — if it can be called an excuse — and that is his obvious vast lack of knowledge about Jews and Jewishness. That his book represents very likely the sum total of his knowledge of Jews and Jewishness is only an index of the sorry state of our literary morals. What respectable writer would dream of writing a collection of short stories about French life, or German life, or Italian life, without first steeping himself in knowledge of that life?

"Why, then, does the Jewish community permit Jewish writers to write about it with such colossal ignorance? And why do critics and Jewish cultural organizations give these books prizes 'Goodbye, Columbus,' two years ago, was awarded the palm as the best novel of the year by the Jewish Book Council of America. It will be years before the Council lives down that disgrace.

"One of the great misfortunes of the American Jewish literary scene (and also of the British Jewish literary scene) is that these works of self-shame and distortion, and even Jewish anti-semitism (for that is about what it amounts to), are so popular among readers and are praised so extravagantly by critics who are equally ignorant, equally filled with self-shame. The Alfred Kazins, and Leslie Fiedlers, and Theodore Solotaroffs are, temporarily, in the vanguard of Jewish literary criticism. That is, the non-Jewish literary editors of the influential non-Jewish publications pay more attention to them than to those who are better informed. One such critic, writing about American Jewish literature in no less an organ than the London 'Times Literary Supplement' about a year ago, revealed how much he knew of his subject when he referred to Sholem Aleichem as Mr. Aleichem.

"There is a genuine Jewish revival all over the world. There is plenty of assimilation, but more Jews now, percentage-wise, are interested in their past, in the basic philosophy of Judaism, in Jewish art, than has been the case for many decades. They are eager for knowledge, for guidance, for inspiration. Only the arts — chiefly literature, perhaps the most democratic of the arts — can give them such knowledge and guidance and inspiration in the manner they most desire, and probably most enduringly. A great audience is waiting for a great literature. History indicates that when there is such an audience, a great literature is not long in coming.

"But before it can come, Jewish writers must commit themselves to telling the truth, the whole truth, and nothing but the truth. In order to do so they must first of all know what they are writing about. And they must write out of love and sympathy. Out of ignorance and self-shame come distortion and vulgarity. Sheer skill in literary composition that is devoid of truth and insight, is carpentry, not art. Only out of love and sympathy and honesty and knowledge, plus skill, of course, comes great art."

## The Baseball Batter And Rosh Hashanah

I must confess that of late, what with the Giants having moved to San Francisco and my older children's avid interest in the sport and their knowledge of teams and players, I have become somewhat interested in baseball, particularly in the home team; and as a Rabbi, who seeks a sermon or lesson, even in daily activities and occurrences, I believe I have found a New Year Message, of all things in the game of hard baseball.

The game is, essentially, a contest between the pitcher and the batter. The pitcher's job is to try to strike out the batter. The batter, on the other hand, must make a quick and accurate decision as to whether the ball coming swiftly towards him is in a fair position for him to hit it and, if having correctly judged it so, to knock it out of reach of his opponents at least long enough for him to get to base first.

In the game of life, we too are "up to bat". We must make judgments and decisions concerning the things, the forces and the influences coming toward us. Are they fair or foul? Are they worthy of our efforts or should we let them pass? And like the pitcher, who attempts to fool or "trip up" the batter, so, in life too, according to our religious concept, there is the Tempter, the Deceiver, the Misleader, who would like to "strike us out". In Biblical and Rabbinic literature, he is called

Satan or the "Yetzer Hara", the "evil inclination" within man. It is the power which often prompts us to "swing and miss", to accept as legitimate, things which are really "outside" or "too low" for proper acceptance.

One of the great tragedies of man is the frequency with which he "falls" for morally wrong judgments. All too often, in business, or example, one is inclined to follow the course of least resistance and take advantage of the unsuspecting or ignorant customer. High pressure salesmanship, to the point of misrepresentation; or promises of work or repairs to be done which are improperly fulfilled or not at all, with the full price charged, especially in such "blind" items as automobile and appliance services are illustrations of how we are prone to go after invalid "itches". Or in personal activities, how easily we fall prey to gossip, to greed, to arrogance, to selfishness, to consideration of others, to sin in defying G-d's Law. In all these instances, we "strike out", and Satan is the victor.

But there is yet another lesson from the baseball analogy. A batter may "strike out" by not swinging at all, by overlooking the good pitches which come his way. So too, in life, we often ignore many opportunities which cross our path for constructive achievement, for improving our character, edu-

cation and spirit and for rendering service to the needy, the synagogue, the school, the community, to G-d, Israel and humanity. Thus we are guilty of sins of omission, as well as commission; we "strike out" by default.

Then, in our baseball parable, we can learn from the foul ball. Here is a situation where the batter did seize the opportunity which came his way, he did strike the ball with force, but one thing went wrong. The ball went in the wrong direction, out of line, out of fair territory, out of play.

Does this circumstance not reflect the misfortune in our society of misdirected energy? Talent, power, money, resources — how praiseworthy they are when linked to noble purpose, and how calamitous when misemployed for evil design or unconstructive ends! The energy and wealth which is often frittered away upon mischief and vanity could well be channeled and utilized for lofty ideals.

This, basically, is the message Rosh Hashanah. The Shofar is sounded on this day, the Talmud says, to confound Satan. It is to arouse within us "the still, small voice" of conscience, to resist and overcome temptation, to meet the challenges of Life by using our time and gifts wisely, to recognize and accept opportunities for achieving lasting spiritual values.

Rabbi Alfred Fruchtet



## ZOA and Goldmann Don't Live Up to Promises

# How Is Goldmann Like the Messiah? He Comes and Comes -- But Never Arrives!

By M. Z. Frank

The editorial in this paper of September 1 ("What About Goldmann's Views?") raises too many questions to be dealt with in one column. I shall content myself with pointing out a few salient points in connection with Goldmann's extraordinary campaign in Israel's recent elections:



M. Z. Frank

1. It is the first time that an American citizen took an open part in electioneering in Israel during elections. Silver and Neumann and leaders of other parties helped their friends in Israel by sending them money, but never took the stump.

2. In 1949 Silver got his head chopped off for less blatant interference than Goldmann in 1961 — and Goldmann, in 1949, helped in the chopping.

3. Goldmann posed in Israel as the leader of world Jewry and the leader of an Israeli party at the same time. His views on Israel's foreign policy represent neither American Jews nor the Liberal Party in Israel, whose platform he used.

4. Goldmann took the Liberal party for a ride, first, by promising to settle in Israel and head the party, and then reneging, and, second, by expounding views which run counter to those of its outstanding members (such as Zalman Abramov, President of the Israel-America Friendship League, and Yizhar Harari, most prominent of the younger men in the Progressive Party).

American Jewish leadership has to face two questions:

First, to what extent does Goldmann represent American Jewry vis-a-vis Israel?

Second, how far does American Jewry back Goldmann's views on Israel's foreign policy?

This writer thinks that Goldmann's views are pure semantics and do not spell out anything. Of course, it would be a good thing to have the Middle East neutralized with guarantees by both power blocs of present boundaries, but Khrushchev will not be won over by a few gestures.

Goldmann was probably straining to be present at the recent conference in Belgrade. I think we ought to thank our stars that neither Israel, nor any important segment of the Jewish people — not even the office staff of the World Jewish Congress — was at Belgrade.

Apropos of Goldmann and Ben-Gurion and the recently held ZOA Convention, I am reminded of the little Yiddish song I heard in my childhood, which is full of riddles. One riddle is: "What is it that keeps coming and coming and coming and has not come yet?" The answer to that is "The Messiah".

Ever since the year 70 A.D. Jews have been waiting for the Anointed Redeemer to come riding on a white donkey. My late Uncle Tanne, who was quite a wag, used to say that in all those years the Messiah should have arrived even if he were riding a

black louse rather than a white donkey. But such wisecracks were possible in an age when Jews lost faith or patience or both — so that many became Zionists.

Now the question is whether the State of Israel is the realization of the messianic dream and whether Ben-Gurion is the Messiah. (In his pioneer days he used to ride a donkey in the Galilee, but I am not sure about the color). Some naive Oriental Jews in Israel seriously refer to Ben-Gurion as the Messiah, while many of Ben-Gurion's sophisticated critics accuse him of believing himself to be just that.

In April of 1948, at the special session of the Zionist Actions Committee, Ben-Gurion made a strong plea for the declaration of the Jewish State on May 15, as provided by the United Nations resolution of November 29, 1947, while Goldmann used his oratorical talents to dissuade — or rather, to scare — the Zionist leaders from such a foolhardy step. The American State Department was against it, and how could the Jews take on both the Arabs and the British and the United States? It was then that Goldmann quipped about Ben-Gurion and the Messiah: the difference, said he, was that the Messiah refused to come and Ben-Gurion refused to quit.

Anyway, ever since 1948 and all that the question of the coming of the Messiah has become too complicated for a simple ditty in a riddle. There are now two answers to the question, "What is it that keeps coming and coming and coming and has not come yet?"

A. The first Hebrew school in American to be opened by the ZOA;

B. The home that Nahum Goldmann has been building for himself in Jerusalem.

The ZOA resolutions about Hebrew education do not go as far back to antiquity as the Jewish expectation of the Messiah, but they are old enough and persistent enough to fit the old Yiddish ditty.

Think of all the day schools, Hebrew summer camps and Hebrew schools that have come up in this country without the help of the ZOA since the time they have been adopting resolutions!

As for the home that Goldmann

builds, I first heard about it in 1954. Since then three new regions, with about thirty villages and one town each, came up; several new towns — like Dimona in the Negev — rose up; the Technion City in Haifa, the University City



Alpert

By Carl Alpert

HAIFA — The big question in Israel today is not, should the Israel Pound be devalued, but when will it be devalued and by how much?

The entire economic situation of the country will be affected by such change, and the anticipation is already having a marked effect on business activity and daily life.

What is devaluation, and what does it mean, in simple language?

Books and lengthy studies have been written on the subject, but this is an attempt to simplify the explanation and present it in terms that a layman can understand.

What is the Israel Pound worth, in terms of dollars? The Israel Government says 1.80 Israel Pounds is equal to a dollar, and an Israeli who turns in a dollar at a local bank will receive 1.80 Israel Pounds in Exchange. Tourists used to get 1.80 Pounds for each dollar, but they complained that at this rate their dollar did not go far enough in Israel. Tourists therefore now receive 2.16 Pounds per dollar. Local exporters (of diamonds, oranges, textiles, etc.) have also complained that high cost of labor, materials, etc. in Israel make their products so costly that they can not compete on foreign markets. To offset such costs, the government gives many ex-

in Jerusalem; the HIAS House in Beersheba; the Philip Murray House in Eilat; the Mann Auditorium and the Helena Rubinstein House in Tel Aviv; the Municipal Theatre in Haifa; the Hadassah Medical Centre in Jerusalem; Ashdod Yam and the Rogosin plant — and more and more and more.

But Goldmann's home in Jerusalem is not ready yet. It is up to the architect, said Goldmann at a recent press conference in Israel.

It must be the same architect who is building the first Hebrew school in New York to be run by the ZOA.

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each dollar of earned income from overseas sales. There are numerous special rates — in short, many official rates of exchange.

An Israeli who wants to obtain a dollar, perhaps for use on a trip abroad, can buy it on a black market. In recent weeks the rate was as high as 2.90 Pounds for a dollar. In reaction, the government itself has set up a market where the Israeli can buy a dollar officially, and it may cost him 2.16 Pounds. He is restricted to a certain number of dollars only. This is the same dollar which he may have sold to the government previously, and for which he received 1.80 Pounds.

The common sense reaction has been: Why these various rates which lead to confusion, to evasion of the law, to officially approved discrimination? Let's admit that the Israel Pound is worth less. It is to be pegged to the dollar at the pegging be at a realistic rate — say, 2.50 Pounds to the dollar. One economist recently said that it should be set at 4.00 Pounds to the dollar. Such lowering of the value of the Pound is devaluation and devaluation by the government is recognition of the true value as reflected in market dealings.

What will devaluation mean to Israel? Visitors will get more Pounds for their dollars and will spend more money. Investors from abroad will invest more for the same reason. Israelis who may be illegally hoarding dollars abroad will bring their money back

to Israel to get the higher and more realistic rate, especially if they are guaranteed convertibility into dollars at the same rate. Further, exporters will now be able to compete abroad. A product which costs 1.80 Pounds to produce will now require less of a dollar to buy it than formerly, which makes our prices cheaper. At the same time, of course, local salaries must be frozen, for if salaries affecting cost of production) rise, the benefits of devaluation will be lost.

There is another side to the coin. Devaluation means that imported goods rise in price. That item, worth one dollar, which used to cost 1.80 Pounds, will now require 50 or maybe 4.00 Pounds to purchase. That applies to raw materials, machinery, in fact everything bought abroad. The government economists must weigh the respective advantages and disadvantages.

Devaluation has another effect domestically. Persons living on pensions or annuities will find that their annual income, fixed in amount, has a smaller purchasing power. Cash bank accounts shrink a value overnight, proportionately. What about loans? I may have loaned a neighbor 100 Pounds last month. It had a certain purchasing power. The 100 Pounds which he cheerfully returns to me after devaluation is not worth as much in terms of how many dollars it will buy, or in terms of its purchasing power. However, the fear of devaluation has hung over the country so long that practically every loan and every bond issue is "linked" to the dollar, that is to say, the borrower is obliged to return not the exact amount he had borrowed in Pounds, but the number of Pounds which has equivalent value in terms of dollars. Government, industry, bank, private loans, all are today linked to the value of the dollar, as a hedge against devaluation. One can even buy linked life insurance.

In short, devaluation is a complicated act with far-reaching consequences, of which I have mentioned only a few. Under many pressures, the Ministry of Finance has thus far stood firm. It has broken its sphinx-like silence on the subject from time to time only to issue reassuring statements that devaluation was not being considered, but the denials have not been taken seriously. Obviously, if one had advance knowledge of such a fiscal move, he could profit from such information considerably.

If and when Israel decides to devalue, the move will be taken suddenly, and doubtless announced on the eve of a week-end, when banks and markets are closed.

To repeat, the question in Israel today is only: When will it come, and how far will it go?

## ISRAELI JOURNAL

# When in Israel, Watch Your Language! Smattering of Hebrew Worse than None

By Sara Kasdan

If you want to speak French go to France. If you want to speak Spanish go to Spain. If you want to speak Hebrew stay home and study unless you are already expert at it or you intend to spend at least three months in Israel studying at an Ulpan, an intensive Hebrew language school where you will live in a dormitory and hear and speak only Hebrew.

But if you've studied Hebrew at home to the point where you can impress your more ignorant friends with fluency and you feel that you will wow the Israelis with your knowledge or at least get credit for trying, just forget it. Israelis can detect an American accent from the word "balvaka-sha" or "please" which will probably be the first word of any sentence you try.

If you say, "Please to tell me where stands the auto bus to the sea shore", 90 per cent of the Israelis will reply in perfect English. If your accent happens to be as good as a Sabra's, you are out of luck. The reply will be in rapid-fire Hebrew which you will not understand. If your informant elaborates on his verbal directions by pointing, you are fortunate. He will never know that you are just a tourist. If he does not point, you will smile sweetly, say rapidly, "T'dah rabah" (many thanks) and

walk proudly to the wrong bus.

There comes a time in the life of the American tourist in Israel when he or she (meaning me) decides there is no percentage in using her hard-learned Hebrew. There comes a time when it pays to be ignorant. One of these times was on a bus trip returning to Tel-Aviv from Eilat, the southern tip of the Negev desert. It started out to be a trip on a sight-seeing bus. When we left early in the morning the temperature was 105 degrees in the shade and there was no shade.

After about an hour of travel when we were half-way up a mountain, even the bus became over-heated. I had felt none too secure about the road in the first place. I could never understand how the Israelis had glued that narrow serpentine strip of pavement to a mountain of loose dirt and rock. I suspected a secret material, perhaps American chewing gum, and felt that at any moment the road would become unstuck and slide down several thousand feet of mountain-side.

The driver tried every means of getting the bus started. He even made a sacrificial offering of our iced drinking water to the radiator god, but to no avail. We waited on the mountain side until the regular Eilat-Tel Aviv bus came along on its one daily run. The

more aggressive of the group got seats on the bus. The rest of us had to stand in the aisle for a wild 60-mile-per-hour drive down the mountain.

Among the seated passengers were two Israeli women, one of whom had been aggressive and offensive in two languages from the moment the tour started. She had wilfully delayed our return trip by a half-hour when the other passengers were anxious to get an early start, and we were fairly or unfairly blaming her for the overheated bus motor.

When after another hour of traveling we stopped at a roadside stand for bottles of soda water and whatever we could get to take the place of the lunch which we would miss, I managed to be among the first served. I dashed back to the bus, seltzer water and cookies in hand, and deliberately sat down in the seat temporarily relinquished by the bilingual offender, but left in the charge of her mono-lingual friend. "Madam," said the woman to me in Hebrew, "this seat is taken." I made like I knew from nothing. I smiled at her sweetly and offered her a cookie.

I kept the seat. The meek may inherit the earth, but they do not inherit bus seats.

## Registration Begins At Education School

NEW YORK (P.O.) — Yeshiva's Graduate School of Education for the fall semester is offering courses in English, speech and communications; mathematics and science; personnel and guidance; educational and school psychology; experimental and clinical psychology; religious education; social science and special education, leading to the M. A. and Ph. D. degrees.

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# Synagogue & School management

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## How to Cut Insurance Costs as Much as 35 %

By Myron Schoen

For many years those concerned with the administration of synagogue and church were disturbed by their lack of proper insurance coverage. In some instances the insurance was far from adequate to replace the structure or equipment should the institution be the victim of a fire or the unleashed fury of a storm. In the

Schoen

church field, with its many wooden structures, this is still a primary concern. However, in the synagogue field there is another and more disturbing element.

It was not so long ago when the figure allocated in the typical synagogue budget for all types of insurance was of a rather insignificant nature. Today, one examines the operating budgets of congregations after congregation and not a significant change. The cost of insurance is generally a figure that cannot be overlooked, for it usually runs into four or five figures and with each passing year it seems to grow out of proportion to the total operational costs of the synagogue program.

There is one understandable reason for this growth in insurance cost. The phenomenal building and expansion programs of the contemporary American synagogue have necessitated an increase in insurance coverage. In addition, congregations have wisely acquired protection against many other threats to their financial stability and have at the same time recognized their responsibilities to protect their members and the general public. Thus, congregations have insured such things as stained glass windows, ceremonial objects and silver, and organ and other musical instruments. In addition, most congregations carry public liability insurance.

Most synagogues have established an Insurance Committee and

men who are insurance brokers of reputation and integrity. In most instances the individuals involved in the synagogue's insurance program make it a point of placing the coverage in outside hands so as to avoid any taint of self-interest or make it a policy of contributing to the synagogue a sum equal to any commissions that may accrue for handling the insurance.

Two areas of synagogue insurance coverage have come to the fore in the past few years and have caused congregations and their insurance committees grave concern. The first, of course, has been the rising cost while the second has been the difficulty in acquiring public liability coverage when the congregation has been the scene of one or more unfortunate accidents within a brief time.

These problems were acute enough to prompt the Commission on Synagogue Activities of the Union of American Hebrew Congregations and the Central Conference of American Rabbis (Reform) to appoint a special Insurance Committee to investigate. The UAHC's Office of Synagogue Administration and the National Association of Temple Administrators cooperated in this survey of the situation and while their work is

far from complete some significant information has been noted.

One of the chief deficiencies noted in the insurance program of congregations was the lack of periodic review. Congregations with competent insurance committees have for years ignored the situation and were only prompted to action when the annual operating budget revealed a marked increase in premium costs. In turn, because they were giving their services without fee, insurance brokers were remiss in not advising congregations of ways to improve coverage and even save dollars.

There was some sage advice in an article that appeared in a recent issue of CHURCH ADMINISTRATION, the publication of the Southern Baptist Convention. Titled, "How To Reduce Church Insurance Premiums" and written by James O. Duncan, it points out that, "Attempting to save by cutting down on necessary insurance is not the answer." Mr. Duncan's answer is very logical:

"... First of all to develop an insurance program only after intensive study of church insurance. What insurance is actually needed to cover adequately church property, church facilities and church equipment? To avoid overinsuring let the insurance committee be responsible for the study. Various types such as fire, windstorm, property damage, liability, vandalism should come within the scope of the study. Since insurance premiums are determined by many factors, the study should be comprehensive. It should include a survey of physical plant; the condition of equipment (the heating plant,

the value of office equipment and church furnishings, the cost of replacing such things as stained glass windows and musical instruments); the availability of fire-fighting equipment; the use of fire extinguishers, and so on."

Mr. Duncan then goes on to advise, "...the committee should call in a reputable general insurance agent and review the entire study with him. Make sure he understands exactly what is wanted...allow him to place your insurance needs before several insurance companies to obtain bids on the cost. If you do not use a general agent, call in representatives from several well-known insurance companies to present their respective bids. Shop around. Do not accept the first bid. You can save the church money by getting competitive bids."

That savings can be secured on some types of synagogue insurance was one of the results of the work of the insurance committee of the CCAR-UAHC's Commission on Synagogue Activities. They found it possible to call to the attention of the Reform synagogues a company that was prepared to write fire insurance at rates 25 per cent to 35 per cent less than prevailing for most synagogues. Fire insurance may not be the major headache of congregations, but it is an important start while investigation and research continues to determine whether other savings may not be realized.

The synagogue's insurance committee should be an active one. The needs of the individual synagogue change from time to time as new buildings and equipment are added. The insurance field is a dynamic one and vast changes in types and cost of coverage are taking place almost every day. It is the responsibility of the insurance committee to be aware of all these changes and to see how they can best protect the congregation at the lowest cost.

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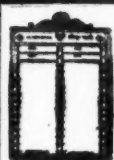
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# Farband Denies Deemphasis on Aliyah

Editor Jewish POST and OPINION

There has just come to my attention an item which appeared in your paper on August 4th about the Farband Leadership Seminar which was held at Unser Camp, Highland Mills, New York from Sunday July 30th through Sunday, August 6th.

In your version of the seminar you inserted an editorialized comment on your own to the effect that the theme of the Seminar "Living as a Jew in America Today" represents a deviation from the basic Labor Zionist ideology of Farband. You imply that the question of Aliyah of American Jews to Israel was omitted from the Agenda of the Seminar.

This, however, was not the case. The central theme of the Seminar was broken down into five

topics. One of them was "What Does Israel Mean to You — and You to Israel?" A considerable part of the discussion on the topic dealt with American Aliyah to Israel and with the concrete steps that need to be taken in an organization like Farband to encourage this among its members and to help make possible the Aliyah of those who wish to settle in Israel.

The problem of Aliyah also was dealt with in the discussions of some of the other topics of the Seminar, notably with regard to its place in the curriculum of the Jewish Folks Schools sponsored by Farband.

From the foregoing alone, it should be clear to you that far from ignoring the question of Aliyah, Farband is giving it most earnest attention. However, we do

not shout about it from the house tops. We believe that increased Aliyah from America, in general, and by Farband members in particular, will not be brought about by speechifying, but through education and especially the development of Aliyah plans and means that will assist in a tangible way those who wish to go on Aliyah.

Very truly yours,  
JACOB KATZMAN  
Associate Secretary

New York

## B'nai B'rith Award



Leonard H. Goldenson, president of American Broadcasting-Paramount Theatres will be awarded B'nai B'rith President's Medal at that organization's 118th annual meeting in New York. Mr. Goldenson is founder of United Cerebral Palsy Associations and a leader in civic and philanthropic activities. He will be cited November 14 at the Waldorf-Astoria. The \$100-a-person banquet aids B'nai B'rith's youth programs.

# Communities Observe Kashruth; What About Home Observance?

Editor Jewish POST and OPINION

Thank you for quoting my recent letter to you and for your kind comments.

I will have to accept your interpretation of kashruth at the Annual Conventions. It seems to me, however, that the JWV, for example, has a "package deal," whereby you get all your meals at the hotel. I assume most people, especially out-of-towners, who undoubtedly make up the majority, accept this package deal. Others, of course, can register for the banquets. The question arises: if a sizeable number accept the "package," why can't these meals be kosher? If a caterer must be brought in for the banquet meals, surely he can also cater the others. Personally, however, I am grateful for any advance in religious observances.

I think we are developing a unique phenomenon in American Jewish life — namely that in communal affairs we observe tradition, while in private life we may flaunt it. There are individuals who will insist that the Temple kitchen (their zeal may be compared to that of Phineas) be strictly kosher, yet in their personal life they see no contradiction in going out to the Chinese restaurant (and I do not mean the kosher one in New York City). I realize that unless there is personal observance there is grave danger for the continuation of public observance. An individual who sees no need to say "a brocha" at his meals, who never "davens" at home, who never says the "schma" before retiring

can hardly derive the full benefits of the Temple services. So one would say that for such a person, Temple services are almost a waste of time. Yet I believe in the ladder of Jewish observance and am grateful for any achievement.

Your remarks about the Birkat Ha-Mazon were particularly gratifying. I assume you realize that you committed an error of omission in stating that only Orthodox organizations end their banquets with prayers. As you well know, all banquets of all the branches of the Conservative movement end with the Birkat Ha-Mazon. In fact the United Synagogue has published a beautiful eight-page pamphlet with the abbreviated Birkat Ha-Mazon in Hebrew and in English.

RABBI HERMAN E. GROSSMAN  
Levittown, N. Y.

## Council Jewish Women Help Illiterates

SAN ANTONIO, TEXAS (P-O) — Jewish women here are sponsoring a television series to help adults who can't read.

There are a reported more than 150,000 "functional illiterate" adults in this area. The new program to be beamed to them over KENS-TV is called "LIFT", for Literacy Instruction For Texas.

Sponsoring the program, which seeks to progress watchers to at least the third-grade reading level, is the local chapter of the National Council of Jewish Women.

# Freedom Ride Rabbis Should Go As Plain Citizens-Not Rabbis

Editor Jewish POST and OPINION

The purpose in expressing the subsequent opinions is intended not so much to refute Mr. Abe Shefferman's remarks, (P-O, August 7), regarding my criticism of the Freedom Ride Rabbis, as it is to elaborate on certain elementary concepts of our faith.

May I state at the outset that this writer respects another's point of view and his right of expressing it even though it may conflict with mine.

Mr. Shefferman says that my assertion that the Russian Jews paid an enormous price by participating in the Red Revolution and in turn received very little, is not accurate and lets it go at that. Why does he not bring facts to disprove this point? Does he expect us to believe him on his word? Is it not the accepted practice to support one's statement by facts and/or authorities rather than by one's flat and blanket denial?

Also, Mr. Shefferman labors to prove that in Judaism all human beings are equal regardless of race, color, creed or social position. This contention is superfluous as it is almost axiomatic to anyone who has studied our religion and its ramifying Commentaries. Further, he quotes an authority, the late Conservative Rabbi Milton Steinberg, to substantiate his thesis that we are all children of God. This, too, is a truism and needs no substantiation.

What Mr. Shefferman, unfortunately, fails to comprehend is the fact that social justice is but one of the many basic concepts that comprise Judaism.

The greatest authority in Judaism, the Rambam (Mosheh Ben Maimon-Maimonides) as early as 800 years ago formulated the cardinal principles of the Jewish faith in the renowned Thirteen Articles of Faith. All of these principles deal with the unity and centrality of God, the personality of Moses and the Messiah. The concept of social justice is not included in these Articles. Could it be that the Rambam was not aware of this basic tenet of Judaism? Do the two Freedom Ride Rabbis possess a greater, deeper and clearer insight of social justice as a fundamental Jewish concept than the Rambam, of whom it was said that "MeeMosheh V'd Mahoseh Lo Kom KoMoshe," (from Moses to Moshe Ben Maimon there was no one his equal)?

Judaism is a totality of fundamental values, all-embracing and all-inclusive — in a word — civilization. Social justice is but one of the components that go into the making of this unique spiritual structure called Judaism.

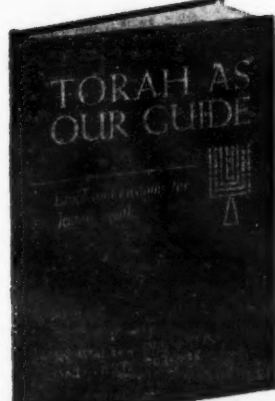
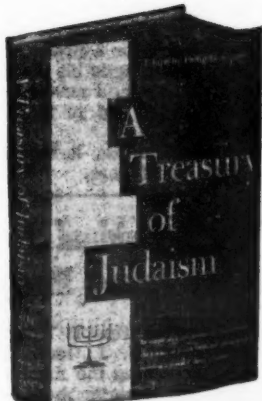
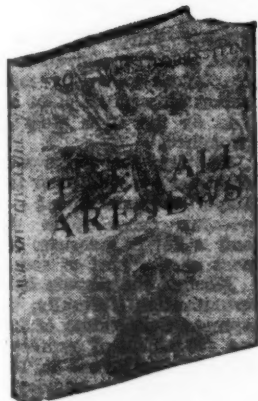
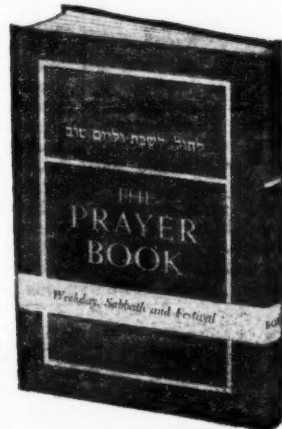
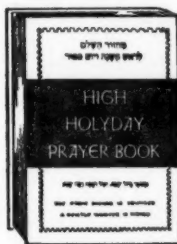
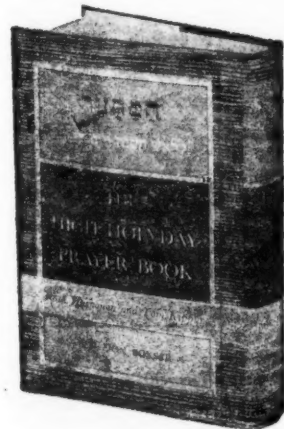
I reiterate: We Jews, by our history, experience and status in the Diaspora, have by necessity evolved a mode of behavior, and a way of life, which has proven highly beneficial to our very survival among alien cultures and customs.

Rabbis (even Reform) should be the first to realize and understand that by emphasizing one aspect of our ethical concepts, they

are doing it at the risk of involving the entire American Jewry in a class struggle.

These Freedom Rider Rabbis have an unquestionable right to participate in social movements as individuals. They would, therefore do a great service to Jewry if they would announce publicly that they are riding as American citizens and not as Rabbis.

MILTON S. TURK  
Chicago



# Hebrew Publisher Offers New Catalogue of Its Titles

The Hebrew Publishing Co. has completed a new catalogue listing hundreds of new books and reprints. The catalogue also lists the publishers' text books, work books, and religious articles available for institutions and homes.

The illustrations above show covers of the more popular prayerbooks, reference works and classics which bear the Hebrew Publishing Co. trademark.

Copies of the new catalogue can be obtained by circling the numbers, "292," on coupon A. For the browser who wants to come in person, the publisher is staying open at its east-side landmark offices until 9 p.m. daily for the two weeks preceding the High Holidays.



## LETTER VS. SPIRIT OF THE LAW

# Liberal Rabbi: Extreme Position, While Orthodox Is Pliable On Holy Day Voting

NEW LONDON, CONN. (P-O) — A battle to observe the spirit or the letter of the law brought a conservative rabbi to maintain a more extreme position than his orthodox colleague over the question of voting on Rosh Hashana. Conservative Rabbi Leonard Goldstein of New London's Beth El Synagogue openly urged his congregants in the synagogue bulletin to desist from voting while the Orthodox rabbi took the position that if a way could be found to vote without actually pulling the machine lever that method could be used to vote.

The extreme position of the more liberal rabbi has the two Jewish candidates confused. The very same bulletin calling for members of Conservative Cong. Bethel not to vote also requests that they "observe parking regulations during attendance at the synagogue."

Candidate for city council Harvey Mallove, member of both the Orthodox and Conservative synagogues was prepared to endeavor to arrange for Jewish voters to be permitted to have someone else pull the lever but withdrew when even the Orthodox rabbi told him that while it was permissible to vote that way he could not urge his congregants to do so.

Conservative Rabbi Goldstein however was adamant and felt the Jewish people should not vote on Rosh Hashana under any circumstances and urged the Jews of New London accordingly. Rabbi Simcha Feder, the Orthodox rabbi who earlier indicated that he would urge his congregation not to vote, decided at the last minute to leave the matter up to the individual consciences of his congregants.

Reform Rabbi Harry Richmond also felt that voting on Rosh Hashana was a matter of personal conscience. Yet his congregants didn't have much of a problem because Reform concluding services were over at 6 p.m. on Monday with two hours before poll closing time.

While reports from election officials indicated that voting by Jewish people was lighter than previous years both Jewish candidates were elected with overwhelming results. Harvey Mallove will as a result become New London's third Jewish mayor and Dr. Howard Heuss will remain as chairman of the school board.

The Jewish candidates were very concerned about the loss of Jewish

votes on Rosh Hashana. New London day columnist Kurt Pearson predicted that the loss of Jewish votes will bring Mallove down to third or fourth place. Mallove, pleased with the outcome told The

POST and OPINION that he may have picked up quite a bit of sympathy votes from people of other religions who felt that Mallove was under a handicap because of the Jewish holiday.

## B-G In The Wings: Is He Knocking Heads Together To Discipline Own Followers?

David Ben-Gurion's withdrawal from politics is seen in Israel as a pressure to tighten control over his Mapai colleagues, lest they be tempted to settle for less than they had in the previous Knesset.

Returning the mandate to form a new government to President Itzhak Ben-Zvi, Ben-Gurion indicates he wants to forestall any thinking of the part of his fellow top Mapai leadership of accepting any terms from the other Israeli parties which would leave Mapai without a majority in the cabinet.

B-G told President Ben-Zvi that he could not form a government as requested "under existing conditions." Mapai won only 42 of the Knesset's 120 seats in the recent election. It had been expected to work out an agreement for effective majority rule with the Liberal Party, The National Religious Front, Mapam and Ahdut Avodah.

All four parties were represented in the last government. But this time, reportedly, they have demanded a greater voice for new participation. One of their demands is said to be for a Knesset committee to have overall supervision of the armed forces, which have been headed by Ben-Gurion himself.

Former Minister Moshe Sharett openly had recommended that Mapai accept a coalition without holding a majority in order to regain public prestige.

Ben-Gurion's withdrawal is not dissimilar to his last resignation, which toppled the government. Then, too, B-G was acting more to convince his own colleagues. In that case, it was to convince them of the essentiality of their supporting, unequivocally, his decision to oust Lavon as head of the Histadrut. At that time, while compromises were still in the offing to

forestall elections, B-G's decision to resign was more to bring Golda Meir and Levi Eshkol off the fence with regard to ousting Lavon than anything else.

While both his colleagues in the former hassle did favor B-G over Lavon, they weren't prepared to demand the liquidation of Lavon's political career. After the resignation, Eshkol personally carried the ball for B-G by asking that Mapai instruct its delegates to oust Lavon as head of Histadrut.

Top Mapai leadership made no secret of its disdain for B-G's action, according to M. Meizels in the afternoon Maariv. Israeli treasurer Eshkol is reported as having chided the veteran head of Mapai lamenting that "only yesterday we sat and worked out our platform for negotiations, and you gave us no indication that our efforts should be in vain."

Eshkol is reported to have demanded that B-G accept party discipline and retract his resignation. B-G is said to have retorted with the suggestion that Eshkol accept the responsibility of forming cab-

## Kastner Killer Confesses to Embassy Bombing

JERUSALEM (P-O) — Although he's already serving a life sentence for murdering Dr. Israel Kastner, Joseph Menkes is complaining that he hasn't yet been "credited" with the bombing of the Soviet Embassy building in Tel Aviv.

Dr. Kastner was the Israeli citizen who revealed after the war his role in negotiating with Nazis to save Jews. A court ruling in a subsequent libel suit declared Dr. Kastner to have acted in good faith, but he was assassinated, anyway, as feeling continued to run high against any Jews who dealt with Nazis.

Menkes now says "important personalities" in Israel knew of his plans to bomb the Soviet embassy. He implied he had at least a few accomplices.

The apparent reason for Menkes' current desire for a probe into the embassy bombing is his claim that such a probe would unveil "provocations" which led to his having shot Kastner.

The whole matter is now before the High Court here.

## More Individual Jews Buying Lulav, Etrog

Conservative Temple Emmanuel of Patterson, N. J., looks like it is actively joining the much-talked about trend towards more family observance of Jewish ritual.

The Temple's "move to the right" consists of encouraging individual congregants to buy lulav and etrog for the holiday of sukkot.

Though the cost of lulav and etrog is more than \$5, the Temple is going to strike a fair bargain. It will absorb the additional costs itself so as to enable members to buy the ceremonial objects at no more than \$5.

Irving Berlin had a grand total of two years' formal education.

## Youth Aliyah Compromise Places Kids' Destiny With Commission

The chief Rabbinate Council of Israel is back in session to choose its representation for the new, compromise, directorate of Youth Aliyah.

The compromise agreement, which is hoped to end the running controversy over handling of immigrant children, calls for re-establishment of a Youth Aliyah

classification committee to determine which children should go to religious, and which to non-religious, reception centers.

The committee would be made up to accord equal representation to religious and non-religious interests in the reception of children sent ahead to Israel while their parents remained behind, at least temporarily, in their native countries.

Although agreeing to the compromise which will give religious interests more voice in his agency's affairs, Youth Aliyah Director Moshe Kol insists that his organization "always has been and will continue to be based on the principle which insures accommodation and upbringing in religious institutions of all of its wards from Orthodox homes, or who had previously been educated in Orthodox schools, or whose parents had hoped for religious education for their children."

American Orthodox rabbis had been the first to raise the question of Youth Aliyah assignment of children to public dispute. The Americans' expressed concern for the lack of religious training of certain of the youths was followed by the kidnapping — and return — of more than 30 of them by religious zealots.

American Rabbi Zev Segal reports that he is "satisfied" with the "understanding" of Jewish agency chairman Moshe Sharett in working out the agreement, under which even children already assigned to reception camps will be reviewed with the possibility of their being reassigned to more religious institutions.

## Superior Bans Freedom Rides For Pair of Catholic Priests

ATLANTA, GA. (P-O) — What were to have been the first two Catholic priests to take part in Freedom Rides didn't make it. The two turned back from here on direct orders of their religious superior.

Both priests are teachers in New Orleans Catholic institutions.

Fathers Richard Wagner and Philip Berrigan were on their way to join Congress of Racial Equality Jackson, Miss. They both belong to the St. Joseph's Society of the Sacred Heart, whose superior general ordered them to call off their participation in the Freedom Ride.

The superior general, the Very Rev. George O'Dea, refused to give a reason for his action.

In New York, a spokesman for CORE, with which a number of rabbis and Protestant clergy have already participated in Freedom Rides, said:

"We feel it is regrettable that the superior general saw fit to call back Father Wagner and Father Berrigan. We feel they were carrying out the dictates of their contesting of segregated facilities in science, and hope he reconsiders his action."

## Israel Bonds, Employees, Reach Agreement to End Short Strike

NEW YORK (P-O) — The Israel bonds organization and its employees unhappily found themselves on opposite sides of a picket line as the High Holy Days approached.

Happily, the strike was settled over the weekend prior to the Holy Days' commencement — but not without considerable bitterness, and a large measure of skittishness on the part of some pickets.

Most of the dispute between the organization (formally, the Development Corporation of Israel) and its 450 unionized professional and clerical employees in New York, Chicago and Los Angeles, was over what are normally considered to be "fringe" issues. The Bonds

Organization, for instance, wanted a ceiling of \$10,000 per year on the level to which professionals' salaries could be raised during the next two years. A spokesman for the union, Local 1707 of the AFL-CIO American Federation of State, County and Municipal Employees, said such a ceiling would affect 35 per cent of Israel Bond professionals during the two-year period.

The skittishness came forth when a POST and OPINION photographer got on the job. "How do we know you're not from a n Arab newspaper," one picket demanded. Another threatened to sue if the cameraman took his picture. Several left the picket line to avoid appearing in the pictures.

## Mendel Fisher Replaced By Dayton Rabbi Will Stay On As Consultant In Retirement

Rabbi Joseph Sternstein of Dayton, Ohio, will replace Mendel Fisher as executive head of the Jewish National Fund in the United States. Indefatigable Fisher, who has become an institution in Jewish life after 25 years of service will remain on with the fund as a consultant with an an-

nual retainer of \$15,000. The Jewish National Fund here coordinates all activity on behalf of tree planting in Israel by Jewish and Zionist organizations. Rabbi Sternstein who will start at a salary of \$18,000.00 per year, will be located in the New York office of the JNF.

## Reconstructionist Leader Raps Growing sway of Psychoanalysis

STARLIGHT, PA (P-O) — Watch your Freudian slip, teacher.

Far too much value is being placed on a psychoanalytic approach to Jewish life, the annual national staff conference of the B'nai B'rith Youth Organization I was told.

Rabbi Ira Eisenstein of New York, president of the Reconstructionist Foundation, said: "It's high time we took the issue of Jewish survival among our youth off the psychoanalyst's couch and put it in its true, traditional, spiritual and historic perspective."

More than 50 social group workers from all over the U.S. and Canada took part in the three-day discussion of "Jewish values among present day youth."

Rabbi Eisenstein, noting the growing popularity of the psychological approach in recent years, criticized the fact that "we have come to believe that virtually every human situation can be expressed in psychological terms, and almost every human dilemma resolved by use of the so-called Freudian approach."

Thus, he said, "Jewish youth has been exhorted these past years to return to the fold because by so doing they will overcome their self-hate and they will, we are told,

free themselves from inferiority complexes."

Rabbi Eisenstein doesn't doubt the sincerity of advocates of the psychological approach, he said. But, "a serious and vital point is missed. In the first place, Jewish identification and participation are given practical value, especially useful to those who are emotionally confused."

The fact is, the Rabbi continued, "that most people who suffer from emotional disturbances are the last ones to know about it."

Besides, there's "something unworthy about invoking the whole of 1,000 years of tradition, learning, suffering and dreaming just for the purpose of making 'David' feel more secure."

Rabbi Eisenstein said that another significant fact often overlooked is that the Judaism to which people are urged to return is one of the oldest continuous civilizations in existence. That civilization "has preserved in its records wisdom of the ages, accumulated insights of many generations. These are embodied in values which we identify with Judaism. These are distinctive products of Jewish experience. As such, they have functioned to preserve and enoble Jewish life throughout the ages."